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Did a UFO crash at San Agustin?

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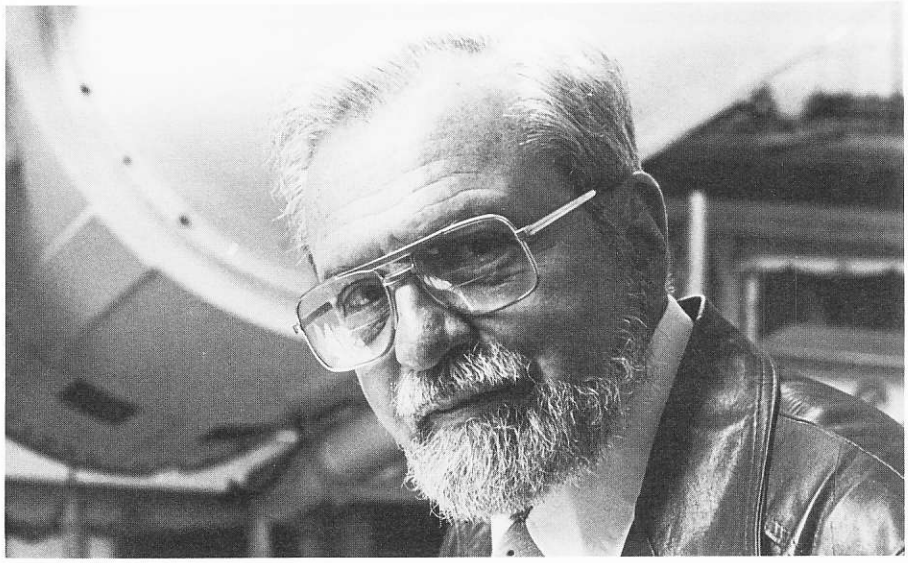

J. Allen Hynek
1910 - 1986

It is the persistence of the UFO reports, and the contents of those reports, that constitute the UFO phenomenon; it is this phenomenon that must be studied and its validity judged independently of any hypothesis of its origin. To do otherwise is simply not honest science.

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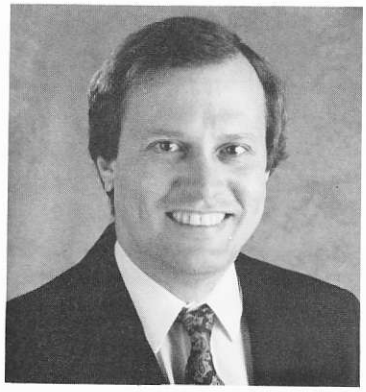
EDITORIAL

CIVIL AND UNCIVIL WARS



Jerome Clark

The longer I observe what goes on inside ufology, the more I am struck by the ordinariness of ufologists. Ufologists, of course, do not like to think of themselves as ordinary. They prefer the ego-inflating view that they are unique in their imperfections, and not a year passes that we cannot count on reading one, two, or—if the hysteria aspires to mass status—more jeremiads about the essential wickedness of ufologists.

Every flagellant's favorite complaint, of course, is that ufologists can't seem to get along with each other, and ufology's critics are only too happy to join the choir. John Keel, for example, sings with benumbing regularity of ufology's penchant for internal blood-letting which, according to him, is just about all we do. Even many of ufology's sympathizers morbidly delight in wringing their hands and bleating about "disunity," my personal nomination for our most tiresome shibboleth.

In fact, ufologists behave exactly as human beings everywhere and in all circumstances have always behaved. Ufology's shortcomings are every subculture's shortcomings, whether that subculture consists of physical anthropologists at each other's throats over human-origins questions or (as an *IUR* reader who once was in the business remarked to me not long ago) raisers of sled dogs. Whole books have been written on the bitter conflicts, personal as much as intellectual, that have raged within anthropology, paleontology, psychology, AIDS research, and other disparate-personality assemblages called, often in spite of themselves, "communities." My late friend D. Scott Rogo used to regale me with lurid tales of parapsychology's internecine conflicts, which usually had the effect of making me feel better about our own.

In fact, conflict within any community built around a concept, a practice, a belief, or a perceived body of knowledge is inevitable. How could it be otherwise? The only persons who don't fight over ideas are those who have none, and such individuals are not attracted to any pursuit that requires them to think. To have a strong opinion, you must have a strong personality, and if you have a strong personality, you're ready, willing, and able to argue.

We can all lament, of course, the personalization (or the politicization) of issues, but we ought also to understand that not all debates arise from thinly disguised personal (or political) disputes. In recent years we at CUFOS have taken, from time to time, dissenting positions on particular cases or approaches. We did so out of honest difference of opinion, and most of our colleagues understood and respected our stand even when they disagreed with it. None of this stopped a few befuddled mopes from whispering that our real motive was to undercut rival organizations. This is not only untrue but absurdly untrue, since (a) the UFO phenomenon is endlessly fascinating and challenging, (b) interorganizational rivalry is endlessly tedious and pointless, and (c) we are not crazy. Any sufferer who devotes more than one and a half nanoseconds' thought a year to "power" struggles between UFO organizations has our sincerest wish for a quick recovery or, failing that, rapid relocation to another frog pond.

One suspects that much of the talk about ufological "unity" masks an authoritarian desire to impose uniformity of opinion where none exists or, so far as that goes, *ought to* exist. If one group disdains Claim X and another embraces it, why should either not say so and, moreover, argue its case as vigorously as possible? Isn't such debate an essential part of the truth-seeking process? We can rightly insist that the debate center on evidence and logic, as opposed to mud and bombast. Experience tells us, as we all know, that personality conflict may well assert itself sooner or later, but if we can do nothing else about that, we *can* ensure that it stays out of the published exchanges.

Some other things to avoid or to do:

(1) Refrain from suing each other.

(2) Don't even contemplate embarking, however much his foolishly misguided beliefs drive you to distraction, on a dirt-hunting archaeological expedition into your adversary's personal history.

(3) Instead, be cordial when you meet. (At every conference I attend, I encounter individuals with whom I have profound intellectual disagreements and with whom I end up having a great time, during which I learn something and occasionally even—gasp—undergo a change of mind. If you haven't had that happy experience yourself, you would do well to search your soul. The number of irredeemably nasty persons in this field is actually quite small, for which the rest of us can be relieved and grateful. Like most people, most ufologists are decent and benignly intentioned.)

(4) Accept the simple, if incredible, fact that not everyone who disagrees with you is dumb, brainwashed, venial, or employed by a Certain Intelligence Agency.

(5) Always bear in mind the possibility, however farfetched, that *you* could be wrong.

(6) And remember, whenever two persons agree absolutely, one of them is unnecessary—*Jerome Clark*

SECOND THOUGHTS ON THE BARNEY BARNETT STORY

BY DONALD R. SCHMITT AND KEVIN D. RANDLE

Donald R. Schmitt, CUFOS' director of special investigations, and Kevin D. Randle, author of *The UFO Casebook* (1989), are frequent contributors to *IUR*.

In conversations with friends and family, Grady L. "Barney" Barnett claimed that he had stumbled upon a crashed saucer and the bodies of its alien crew. He told each of them that he was west of Socorro, New Mexico, and that the event happened in the summer of 1947. While he was on the site, four or five others—Barnett thought they were archaeologists—came forward but did not approach the craft or bodies as he had. Moments later the military arrived, swore them all to secrecy, and escorted them from the site. This story was first published in Charles Berlitz and William L. Moore's *The Roswell Incident* (1980). It is discussed on pages 31-32 of our *UFO Crash at Roswell* (1991).

Barnett's basic, straightforward account of what he had seen and done provided a location and time frame which fit, generally, into the pattern that has emerged from the investigation of the crash near Roswell. The only problem was that Barnett quite clearly said he was west of Socorro, either northwest of Magdalena or between Magdalena and Datil.

His statement caused some investigators to speculate. To start with, there was no question that Mac Brazel, a rancher living southeast of Corona, New Mexico, and about 125 miles from Magdalena, had discovered a field filled with metallic debris. There was no doubt that investigators, including Maj. Jesse Marcel, from the 509th Bomb Group at Roswell Army Air Field, recovered the debris and considered it of unearthly manufacture. Later researchers therefore have wondered if a single craft came apart over that field near Corona, scattering debris, while the remainder of the craft stayed airborne long enough to reach the Plains of San Agustin. Others have suggested that two craft collided with each other.

While researching our book, we became convinced of the single-craft/single-event interpretation. Among those with whom we spoke were the family of Melvin E. Brown, a sergeant at the 509th; Roswell mortician Glenn Dennis; and Robert A. Slusher, a Roswell air crewman. They convinced us that the bodies had been found somewhere between the debris field on the Brazel ranch and Roswell. These bodies were transported to the Roswell Army Air Field and finally flown out. There were witnesses to each stop along the way, from the impact site where they were found until they were unloaded from an aircraft at Wright Field near Dayton, Ohio.

Others who have surfaced since the publication of the book have confirmed that view. There is no longer a question that bodies were located somewhere fairly close to the debris field and those bodies were taken to Roswell.

Barbara Dugger, granddaughter of Chaves County Sheriff George Wilcox, told us that the sheriff, contrary to the accepted wisdom, was heavily involved. According to her, the sheriff not only saw the bodies but told his wife Inez that one had survived the crash. But he did not see much, apparently because the military took charge and escorted Wilcox, among others, from the field.

Dugger's story is important for another reason. Wilcox left the impression that he was not far from Roswell when he saw the bodies. He was not on the Plains of San Agustin, more than 150 miles away.

Joseph Osborne, also at the impact site where bodies were found, reported that the bodies had been discovered not on the Plains but between the debris field and Roswell. He also said that a craft of some kind was found on the impact site. Asked specifically about the Plains and the Barnett story, he characterized them as a diversion.

John McBoyle, of radio station KSWS in Roswell, described an object shaped like a crushed dish pan. He was not on the Plains but much closer to Roswell. As a reporter for KSWS, with a signal that barely reached outside the city limits of Roswell, he would have no reason to be 150 miles away on the far side of the Plains.

Both Osborne and McBoyle saw an object about 30 feet in diameter. It was away from the debris field, at a separate site where bodies were located. But the point is that they saw an object, not just debris as Brazel found.

But what about Barnett? To Alice Knight, Vern Maltais, James "Fleck" Danley, and Harold Baca, Barnett stated unequivocally that he had been west of Magdalena. How do we get him from that area and over into the Corona area to see the bodies?

The evidence for evidence's absence

We have been unable to verify an event on the Plains of San Agustin. Each of the firsthand sources we have been able to locate—that is, persons who we can prove were on the Plains in 1947—have testified that nothing happened there. The list is long and growing. Herbert Dick, who worked at the Bat Cave; Wesley Hurt, who worked the "blow-out sites" on the Plains; Dan McKnight, who worked with Hurt; Frances Martin, who lived in Datil and ran a motel/bar; William Hubbell, who lived on the Plains; E. B. Danson, an archaeologist who worked the Plains; Dave Farr, who now owns a ranch where it is claimed the object crashed; and Frank Hibben, head of the department of anthropology at the University of New Mexico in 1947 (but who was working that summer about 100 miles from the Plains)—all of these individuals have confirmed that nothing happened.

The single exception is Robert Drake, who mentioned to investigator Tom Carey that there were heavy equipment tracks 2000 feet from Bat Cave; moreover, Drake claims that, on a drive back to Albuquerque in October 1947, with Hurt, McKnight, and Albert Dittert, the group stopped and talked with an old-time cowboy who mentioned a crashed saucer. This is secondhand testimony at its worst and can hardly be used to confirm the supposed event on the Plains.

Furthermore, Hurt, McKnight, and Dittert deny it happened. And the documented evidence suggests that Hurt and McKnight are correct. According to an article in *El Palacio* (John Otis Brew and E. B. Danson's "The 1947 Reconnaissance and the Proposed Upper Gila Expedition of the Peabody Museum of Harvard University," July 1948), the ride by Drake with the other three took place in October 1946. Drake has said that he was at Bat Cave only once and that was before Herbert Dick began his excavation in July 1947.

Recently Drake has claimed that he was at the cave three times, and he insists on the correctness of the October 1947 date for the trip to Albuquerque. But even if we ignore the documented evidence and the testimonies of Hurt, McKnight, and Dittert, the Drake story is still no more than secondhand.

In the years we have spent investigating the crash stories, we have found not a single firsthand witness who was on the Plains. The few stories we have heard break down under scrutiny. Except for Drake, the archaeologists who were there swear that it did not happen. So do area ranchers, again with a single, secondhand exception. None of the military recovery team has ever been located.

In fact, while recently reviewing the various writings about the Barnett story, we found that William Moore had expressed similar doubts in his 1985 MUFON proceedings paper. He wrote, "In short, while the Barnett claim may in fact be true, efforts to substantiate it have been repeatedly frustrated by a marked lack of additional corroborating accounts. Indeed, the whole scenario, based as it is upon only Danley's recollection of time and place, may well be substantially in error from up front. Given what is now known about Barnett, it seems equally possible that he was a witness to the Brazel ranch events since the area in question was also in his territory as a Soil Conservation Corps engineer. If Danley's recollection is in error, and there seems to be no way of knowing at this juncture, then the entire picture changes."

Len Stringfield, who has devoted considerable time to chasing stories of UFO crashes and retrievals, has said that none of his numerous sources ever mentioned a crash on the Plains. He has single sources for a variety of locations and retrievals, but none has ever reported that he was on the Plains. He has found a number of claimants who describe events in other areas of New Mexico, but again, none speaks of a crash west of Magdalena.

Research by Dr. Peter Harrison has uncovered an "oral tradition" of a crash in that area—but the tradition is traced back to Drake. Drake spoke of the crash on the Plains and even mentioned the name of Roscoe Wilmeth, but the story is uncorroborated; those in a position to verify it deny it. In fact, Drake's information conflicts with that supplied by other archaeologists.

Barnett said five archaeologists had appeared at the site. None has ever surfaced. We have a single anonymous source who puts Barnett near the Brazel ranch site, but because we have been unable to identify the source and since no other archaeologists confirm his assertion, we are inclined now to reject the claim. Working with us, Carey has been able to identify a number of archaeologists engaged in projects in the Capitan area, including Donald Lehmer and J. H. Kelly.

The diary

In September 1990 we discovered, with the assistance of Alice Knight, that Ruth Barnett, Barney's wife, kept a diary for all of 1947. It apparently is the only year for which she had a diary; she probably kept it because she had a daily reminder book which adapted to the purpose easily.

It mentions no flying-saucer crash. It does allow us a glimpse into the Barnetts' life, the weather of 1947, and the attitudes of the people who lived in western New Mexico. And we can see the things that interested them in July of that year.

For our investigative purposes the diary has provided us with valuable information. Because of it we were able to reject a number of dates for the possible crash on the Plains simply because Barnett was in the Socorro office, or home working on the house they were building. Given what we know about the events of July 1947, the only two dates that even possibly work are July 2 and July 8.

The July 2 date does not work because it would mean the crash took place on the evening of the first. So far as we can determine from Mac Brazel's account, the documented evidence appearing in newspaper articles and military records, and eyewitness testimony, the crash likely occurred on the evening of the second. Therefore Barnett

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THE SEARCH FOR THE ARCHAEOLOGISTS: AN EXCHANGE

BY STANTON T. FRIEDMAN, THOMAS J. CAREY,
KEVIN D. RANDLE, AND DONALD R. SCHMITT

Stanton T. Friedman, a UFO lecturer and physicist, is co-author, with Don Berliner, of the forthcoming *Crash at Corona*. Thomas J. Carey, who has an M.A. in anthropology, has investigated aspects of the Roswell incident, especially those related to claims that an archaeological team witnessed bodies at the site. Kevin D. Randle and Donald R. Schmitt, authors of *UFO Crash at Roswell* (1991), are at work on a follow-up book.

Having spent a great deal of time since 1978 on the investigation of the recovery of crashed flying saucers in New Mexico in July 1947, I must take issue with Thomas J. Carey's "The Search for the Archaeologists" in *IUR* for November/December 1991.

The article seeks to discredit Gerald Anderson, whom it depicts as a ne'er-do-well high-school dropout who must have taken a one-semester course in anthropology under Winfred Buskirk in the one year he attended Albuquerque High School. More than 30 years later he supposedly recalled Dr. Buskirk from that course and drew a high-quality identikit sketch to match a story he had made up about being on the Plains of San Agustin with his family next to a crashed flying saucer and alien bodies in July 1947.

It should be noted at the outset that Carey has never met or talked with Anderson. Nor, for that matter, have his fellow Anderson detractors Kevin Randle and Donald Schmitt, though Randle did have one 50-minute telephone conversation with Anderson in early 1990. This was long before psychiatric social worker John Carpenter and I conducted an in-depth investigation. Each of us has now spent four days with Anderson and has had other conversations and correspondence with him.

Carey and Randle have maintained for some time that they had proof that Anderson took an anthropology course under Buskirk. Neither, however, seems to have observed Anderson's high-school transcript, though that supposedly was the proof. In late 1991 both asked for copies of the transcript. A first key point is that transcripts do *not* include the names of the instructors. Carey and Randle have apparently tried to get around this problem by getting Buskirk to say that though he does not recall Anderson, Anderson took his course in 1957 and, "I presume, passed it with credit (I failed no one if I could help it)." If Buskirk had seen a copy of the transcript, he would not have said, "I presume," because such a grade would have been listed next to "anthropology" on the transcript. There is no such grade.

Carpenter and I, who have seen a copy of the transcript, can make these observations:

(1) There is no course grade in the box next to anthropology.
(2) Anderson did take, as he had earlier recalled, sociology which like anthropology is in the history department.
(3) The transcript lists many more courses than Anderson or anyone else could possibly have taken in one year. These other courses had no grades next to them, since Anderson had not taken these either.

I also confirmed with the Albuquerque School System that indeed the transcripts of that vintage listed all available courses. The school system respected the Privacy Act which forbids it from giving out any personal information without permission. In a phone conversation with me, Carey wrongly claimed that only the courses Anderson took would have been on the transcript, though Carey had not seen it.

The reasoning seems to go like this:

(1) Buskirk was an anthropologist at Albuquerque High School.
(2) Anderson was at AHS in 1957 and 1958.
(3) Carey, Randle, and Schmitt hold the view that the only crash in New Mexico in July 1947 occurred on the Brazel ranch near Corona; therefore no crash took place in the Plains. This means moving Barney Barnett's story to the Brazel ranch even if no evidence supports this notion and a great deal of evidence says it occurred on the Plains.
(4) Since the word anthropology is on the transcript, Buskirk must have taught Anderson, and that explains everything.

Where Anderson's credibility is concerned, Carey ought to have mentioned Anderson's Navy service in an elite group equivalent to the Green Berets, that he got his

General Education Degree and has many college courses under his belt, and that he was, at the time Carey wrote his article, enrolled full time at a local college while he was also working full time as a state-licensed police officer at a major university.

Those of us who have spent time with Anderson have found him to be admirable, honest, decent, and church-going. A comprehensive investigation into his background, involving discussions with more than 20 persons who knew him, came up positive. After I had been in touch by phone and mail with Anderson and established his trust, he agreed without hesitation to meet with Carpenter and to undergo hypnosis with him; he has turned down money for tabloid interviews, gone willingly to New Mexico without being paid, agreed immediately to a polygraph examination, and even taken at 6:15 a.m. plane for that appointment.

Moreover, Carey neglects to mention the lengthy discussion of anthropologists in a 1982 MUFON symposium proceedings paper by William L. Moore, who mentioned my having located anthropologist Robert J. Drake. Drake stated that while on a ranch near Datil in the Plains of San Agustin in September 1947, he was told of a saucer crash in the Plains that summer by a ranch hand. Drake also referred to another University of New Mexico-trained anthropologist, Roscoe Wilmeth. Wilmeth told Drake of a crashed saucer in the Plains as described in documents at Los Alamos Scientific Lab where he worked. Moore noted that I had called Wilmeth and spoken only with his wife because her husband was on a dig. She suggested I call back in a month. When I did so, I learned to my dismay that he had died of a heart attack just a few days earlier. I informed Carey of this in July 1991.

Nonetheless Carey boldly claims that all professional archaeologists who were on the Plains in the summer of 1947 deny "seeing, hearing, or knowing anything about a crash on the Plains." He names none and does not tell us how he knows all their identities. Randle has provided some names, claiming that Herbert Dick and Frank Hibben were on the Plains and knew nothing about a crash. I checked with Dr. Hibben (with whom Moore and I had talked years ago). He said he wasn't there at all that summer because he was overseeing a summer session at Chaco Canyon well over 100 miles away.

Dr. Dick was for three weeks in July and August, according to his Bat Cave report, reconnoitering at Bat Cave at the south edge of the Plains with five others. Clearly they were also not there in early July 1947. I recently talked with two of the others; the other two, like Wilmeth, are dead. Drake, on the other hand, was there a week after the end of summer and did know something and reported it to me after I found him. I published the results of that interview years before Randle, Schmitt, and Carey got involved. I had looked for Drake because he was named in one of the published articles about the Plains.

Carey also makes the unsubstantiated claim that the archaeologists seen by Barnett "remained mum," echoing a similar and equally misleading assertion by Randle and Schmitt. Since we do not know who they were and to which close friends or relatives they might have spoken, there is no possible way to know this. Neither Jesse Marcel nor Vern and Jean Maltais had gone public. A ham radio friend of Marcel's urged me to talk with him, and the Maltaises attended one of my lectures and approached me afterwards.

I do agree with Carey when he writes that Buskirk's acquaintances all had good things to say about him. But in my experience that holds true for Anderson as well.

Carey contends that Anderson read *The Roswell Incident* but does not indicate how he knows whether that was before or after the investigation by Carpenter and me. He fails to mention the information that initially intrigued me: namely Anderson's reference to a nasty red-haired officer and a black sergeant at the Plains site. Two weeks earlier, in an interview with me, Roswell mortician Glenn Dennis had mentioned for the *first time* a nasty red-haired military officer and (later) a black sergeant. I should also add that Anderson correctly described, in front of six witnesses including Carpenter and me, the distinctive woman (recognized by two of the witnesses) who had sold his family chocolate soda in Horse Springs back in 1947 *and also the distinctive topographical layout of the country at the crash site.*

The questions I asked in Chicago in July 1991 of CUFOS' Mark Rodeghier and Don Schmitt remain. Why, in view of the absence of any evidence that Barnett was near Corona, and the absence of any evidence that Anderson is lying, does CUFOS continue to insist no crash occurred in the Plains? Why does it continue to dismiss Anderson's testimony?

—Stanton T. Friedman

Thomas J. Carey responds:

No one questions the time, effort, and expense that Stanton T. Friedman has expended in his dogged, indefatigable pursuit of witnesses to the 1947 events that have come to be known as the Roswell incident. By comparison I am a relative newcomer. I bring to the investigation a different set of strengths and weaknesses, as we all do, to bear upon the problem of trying to ferret out and make sense of the all too sparse data available to us relating to those long-ago events. Still, I believe that at the minimum it is inherently beneficial to have more than one pair of eyes viewing the same data. As everyone knows, reasonable people can disagree on the import and meaning of the same set of data.

In the end, however, it is not the investigators who will ultimately decide what is right or wrong, believable or unbelievable, but a majority of interested parties and the observing public using a normal, reasonable standard of acceptance or rejection.

As an investigator gathers data on the subject of his search—whether it be a person, event, or phenomenon—a mental construct or model forms, consciously or unconsciously, to best explain the data at hand and, it is hoped, future data yet to be obtained. I started out looking for the

Roswell archaeologists in general and Gerald Anderson's "Dr. Buskirk" in particular. In the process, as data became available and we were able to identify Winfred Buskirk as Anderson's "Dr. Buskirk," my model suggested that at that point Anderson was fabricating. I make no apologies for these conclusions, expressed in my *IUR* article.

While it is true that I have never met or spoken with Anderson, it should be pointed out that Anderson has been unavailable to our side ever since Friedman's initial telephone interview with him (taped) in February 1990 (12 days after Kevin Randle's only telephone interview with Anderson), at the conclusion of which Friedman can be heard advising Anderson not to talk with us. Be that as it may, Anderson has produced an ample public record of his testimony. It includes print media as well as audio- and video-taped interviews relative to his claim of being a five-year-old at the scene of a crashed disc with its alien crew in July 1947. Because this record exists, a personal interview with him is really not necessary to verify his story.

Whether one spends four days or four years with a witness, of what value is it if the tough questions are never asked, red warning flags in the witness' story are ignored, and the wrong conclusions are drawn? The charge can also be reasonably made that when one spends so much time with a witness, when one renders that witness unavailable to the questioning public, advocacy replaces inquiry; thus we can be forgiven for concluding that the alleged independent witness has become a partisan client. I have never stated, nor did my article state, that I have "proof" that Anderson took an anthropology course from Winfred Buskirk while the former was a student at Albuquerque High School. I thought the article made it clear that Anderson certainly was a student at AHS at the same time that Dr. Buskirk was a teacher there and that he "may" have taken Buskirk's anthropology course. We did *not*, as Friedman suggests, "get" Buskirk to say anything. His statements are his own and will stand or fall on their own. The *IUR* article attempted to show that:

(1) Buskirk taught American history at AHS from 1950 to 1969 and anthropology/archaeology from 1953 to 1969. Buskirk was the *only* teacher of these latter two subjects during this period.
(2) Anderson was a student at AHS during the 1957-58 school year.
(3) Buskirk does not remember former AHS student Gerald Anderson.
(4) Buskirk still has friends at AHS. They looked at Anderson's transcript and provided the information to him that Anderson took the anthropology course.
(5) That is why Buskirk can state that Anderson took his anthropology course but that he "presumes" he passed him.
(6) My source for the above five points was Buskirk.

Either Buskirk (plus his AHS sources) or Anderson (who claims that he took sociology, not anthropology, at AHS) is lying. Anderson can resolve this impasse easily—and expose Buskirk as a liar while greatly enhancing his own credibility in the bargain, to say nothing of sticking it to his antagonists—by merely writing a letter or picking up the telephone and calling someone at AHS to allow the release of his official transcript to the public or to a designated third party. This Anderson has refused to do. Instead he has strictly forbidden AHS to release a copy of his transcript and threatened us with a lawsuit if we persisted along these lines. He has also supplied Friedman with a copy of his alleged transcript showing a grade for the sociology course but none for anthropology.

Since writing my article, I have seen Friedman's copy of the Anderson-supplied "transcript." It was worse than I had imagined: small, barely legible, apparently a copy of a copy of a microfilm copy. Friedman correctly states that no course grade appears next to the anthropology course, but it apparently has not crossed Friedman's mind that Anderson may have altered it (as he apparently has done to his "26-minute" telephone bill; see Randle and Schmitt's remarks below) to show what he wanted it to show. Anderson will not permit Friedman to give us a copy, probably because he knows that we will try to verify its accuracy. *IUR* readers will draw their own conclusions.

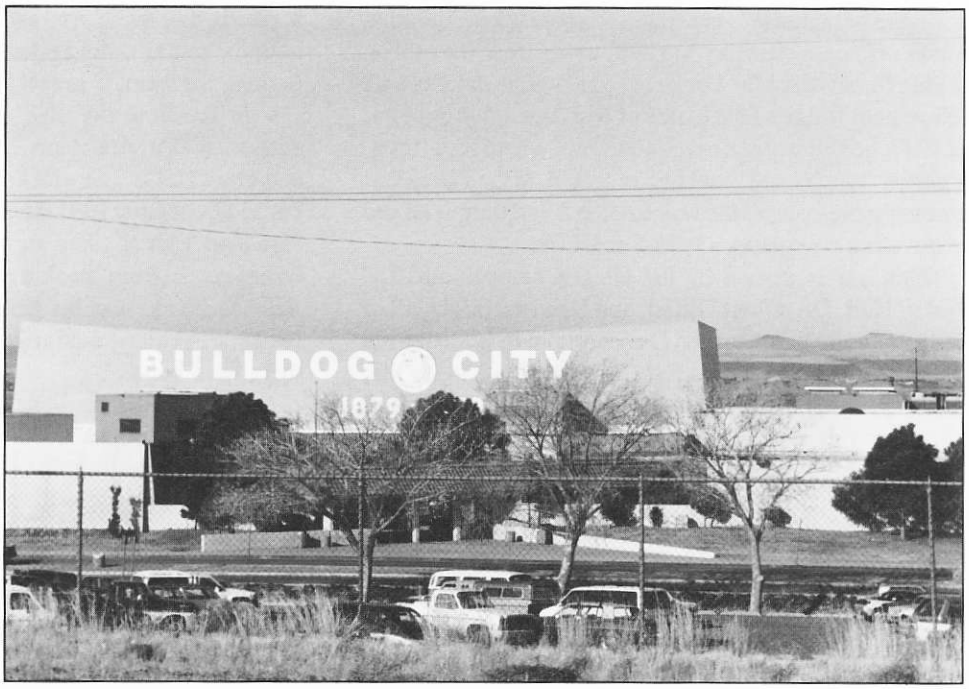
Sociology and anthropology/archaeology were taught in the same department (history) at AHS at that time and, according to Buskirk, often on the same floor of the same building; therefore, if Anderson is correct about his taking sociology and not anthropology, it still potentially places him in close proximity to Buskirk's classroom at a period when both were known to be there. Readers will have to decide for themselves whether Anderson's claim that he never saw "Dr. Buskirk" again after their alleged encounter on July 5, 1947, on the Plains of San Agustin sounds plausible, especially in light of Anderson's high-quality Identikit sketch depicting Winfred Buskirk as he appeared in the late 1950s—not as he appeared, much thinner, 10 years earlier.

I never "wrongly claimed" that only the courses Anderson took would have appeared on Anderson's transcript. In a telephone conversation with Friedman, I simply passed along to him what Buskirk had said when informed about the Anderson-supplied "transcript." Buskirk feels that there may be another student document which recorded only those courses actually taken by each student along with that student's grades. I also mentioned that my own transcripts showed only courses I actually took, not all courses available. Again, Anderson can resolve the transcript controversy once and for all and in short order, but he refuses to cooperate with the investigation.

The entire issue of Anderson's transcript has become, as the editor of *IUR* puts it, something of a red herring. Everyone with whom I have discussed this case, Friedman being the sole exception, agrees that the placement of Buskirk and Anderson at the same high school at the same time is sufficient, given Anderson's highly accurate description plus sketch of Buskirk, to establish a plausible connection between the two—other, that is, than their

peering together over alien bodies on the Plains in 1947.

Concerning Anderson's credibility, I stated in my article what I knew about him at the time. Friedman had promised me transcripts of the Carpenter interviews, but they never arrived. It is interesting to note that Friedman has apparently found, after what he characterizes as a comprehensive investigation, 20 persons who will speak kindly of Anderson. That group evidently does not include any of his former colleagues at Rockaway Beach, Missouri (pop. 300), where Anderson was a police officer and a deputy sheriff. As reported in a 1991 issue of William L. Moore's *Focus*, Anderson was known as a "teller of tall tales" by his coworkers; they reacted, we are told, with howls of laughter when asked if "Andy" was considered by them to be the "sober type."



The new Albuquerque high school. Though this is not the building where Gerald Anderson attended and Winfred Buskirk taught, it is the high school. Records indicate that Anderson took the anthropology course from Buskirk, according to the latter.

Randle's conversation with Sheriff Keithly, Anderson's former boss, elicited this remark: If Anderson had been a good deputy, the sheriff said, "he would still be working for me." Friedman also does not mention Anderson's wife of almost 25 years, Peggy Anderson (to whom he is still legally married, though separated). Mrs. Anderson states that he *never* mentioned this story to her during their years together and that she never heard of it prior to its appearance in a newspaper in 1990. She says further that she does not believe it. "I think it's ridiculous," she says. "Knowing him . . . it's normal [telling tall tales] for him. . . . He's accustomed to stories of that nature. . . . He exaggerates on everything. . . . He makes up things. . . . He fabricates. . . . Very few things you can believe out of that man."

My article mentioned Anderson's claim that he had spent 12 years in the Navy. I did not know it at the time, but Anderson has apparently gotten Friedman to believe that he was in an "elite group equivalent to the Green Berets." Neither claim is true, according to Mrs. Anderson. She says Anderson was already out of the Navy when they met. We know that Anderson dropped out of high school in 1958. That would mean, using simple arithmetic, that he was in the Navy until 1970. The Andersons were married in 1967. According to Mrs. Anderson, her husband was in the Navy only four or five years and, further, he may have been medically discharged. In short, just another piece of Anderson's story that does not check out. As for that "elite unit" of which Gerald claims to have been a member, Mrs. Anderson says she got several conflicting stories from her husband on that score: "everything from a medic to a cook to a parachute rigger to a—what's the cop?"

Friedman reports that Anderson "has many college courses under his belt" and is currently "enrolled full-time at a local college." This strikes me as odd when one considers what Anderson told Friedman in the course of their initial telephone conversation: that he has a degree in microbiology. I am sure Friedman has checked out my academic credentials; has he verified Anderson's claim to a degree in microbiology?

Friedman informs us that Anderson got a free trip to New Mexico and that he had to catch a 6:15 a.m. flight. Are we supposed to be impressed?

I did not mention Robert Drake for two reasons. (1) He was not a professional archaeologist. In 1947 he was an undergraduate student in anthropology at the University of New Mexico. He did receive his undergraduate degree a few years later but does not hold an advanced degree of any sort. Drake's obsession, however, was a driving interest in, of all things, *land snails*, an arcane specialty for which he established a niche as a consultant to various academic interests with many publications to his credit. He is best described as an "amateur conchologist." (2) Having had a half dozen or so telephone conversations with Drake and having received a number of what I would describe as bizarre letters from him over the last year, I did not care to comment publicly about a nice man whose feet, I felt, were not quite touching the ground. But here we are.

The archaeologists with whom I spoke and who remember Drake speak of him as—I am trying to find a

charitable paraphrase—eccentric. They recalled, too, that he was off somewhere by himself, away from the others, looking for snail shells. Drake says he was at Bat Cave on the southern fringe of the Plains of San Agustin in September 1947; he stopped at a ranch near Datil where some long-forgotten "ranch hand" told him of a crash at the Plains that summer; moreover, all the way back to Albuquerque he and his traveling companions talked of UFOs.

This last is denied by his alleged companions, Dr. Wesley Hurt, Dr. Albert Dittert, and Dan McKnight, all of whom are still alive. Further, Drake originally stated to me (three times) that he was to Bat Cave only once in his life, "before Herbert Dick got there." Dick, then a Harvard archaeology graduate student, arrived at Bat Cave in July 1947 to conduct a preliminary excavation pursuant to a proposed formal excavation of the site to commence the following year. According to documented records, the Wesley Hurt team was at Bat Cave during the winter of 1946-47, and Hurt states that he did not return. Friedman has apparently tried to get around this by getting Drake now to say that he went to Bat Cave "three or four times."

Drake's story gets better and better, too. He told me he saw evidence of heavy vehicle traffic in the vicinity of Bat Cave, suggesting the alleged recovery operation several months earlier, a "fact" even Friedman had not heard from Drake even though Friedman had been talking with Drake since 1982. The most recent letter received from Drake contains the sudden recollection that, while he was at the UNM summer field session at Chaco Canyon (100 miles from the Plains) in the summer of 1947, a number of students returned to the camp from weekend jaunts talking about crashed flying saucers. I have talked with half a dozen or so fellow Chaco Canyon attendees from that summer, and none—I repeat, *none*—recalls any mention of flying saucers at any time by anybody who was there.

The Roscoe Wilmeth story, without corroborating testimony or documentation, is nothing more than second-hand gossip and, considering the source, worthless as evidence that something occurred on the Plains.

I was stating a fact when I said that all of the professional archaeologists contacted who were on the Plains in the summer of 1947, in the general vicinity of the Plains, and even some who were not but who would have been in good position to hear the story had it happened, never saw or heard anything about crashed flying saucers until they started receiving phone calls on the subject a little over 10 or so years ago. Friedman knows their names and had already interviewed most of them when I found them. I did not name names then and will not name names here for the same reason that my article was long enough as it was and is.

The last commandment of the advocates states: "When the data do not break your way, play word games." Did anyone—except Friedman—not know what I meant when I stated that the archaeological team alleged by Barney Barnett to have been at the crash site with him long ago has to this day "remained mum?" In the context of my article, it meant that none has spoken publicly on the subject, nothing more, nothing less. Consequently we are still looking for them, if in fact they ever existed.

At the time my *IUR* article appeared, we strongly suspected that Anderson had a previous interest in the subject of UFOs. His wife Peggy confirmed this in November and December 1991 taped interviews. According to her, "He read a lot . . . had an interest in anything out of the ordinary . . . from black magic to—he loves religion . . . Science fiction was his game. . . . He had all the [UFO] books. . . . Yeah, he read anything like that . . . knew all about them from books."

Since Anderson appeared simply to have plugged himself into Moore and Berlitz's *The Roswell Incident*, we concluded that he must have read the book sometime before or shortly after viewing the rerun of the *Unsolved Mysteries* television program which aired in January 1990 and which featured the Roswell crash. This was confirmed during the initial Anderson/Friedman taped interview (February 1990) when Anderson twice referred to the book. Since Friedman did not follow up during the interview, it appears that he may have missed the significance of these references entirely.

I have my theories concerning Anderson's naming of the red-haired officer and the black sergeant, but I will leave it to Randle and Schmitt to deal with the matter. As for the "distinctive woman" who had sold his family chocolate sodas in Horse Springs in 1947 (presumably on the very day that the family discovered a crashed disc near the town), we do not deny that Anderson visited Horse Springs or the Plains of San Agustin in his youth. The Andersons had relatives in Magdalena (near the Plains), and his brother was a rock hound who, according to Peggy Anderson, was obsessed with finding buried treasures. Is it unreasonable to suggest that he would have accompanied his brother and perhaps other family relatives on rock/treasure-hunting forays in these areas on several occasions? We believe the "distinctive woman" represents a real person from Anderson's youth; probably she did sell him a chocolate soda, but the occasion had nothing to do with a crashed UFO. Ditto the "distinctive topographical layout of the country" for the same reasons.

Randle and Schmitt will address other discrepancies in Anderson's tape. Individually, each inconsistency could arguably be rationalized away, but in the aggregate their combined weight is too heavy to be ignored. All family members who can corroborate Anderson's story are either dead or "lost" somewhere (Anderson claims, for example, that the Catholic Church is hiding two of his cousins—nuns—who know about the story). I mean, we are talking about diaries buried "out there somewhere" and secret communication using "Sky King decoders," and on and on.

The scales are tipping against Anderson to such a degree that, as with the huge boulder about to roll over Indiana Jones, those who fail to pay heed to the ominous rumblings do so at their own peril.

KEVIN D. RANDLE AND DONALD R. SCHMITT RESPOND:

Thomas J. Carey's article does not seek to discredit Gerald Anderson but does attempt to provide the UFO community with additional information about the topic. We have never understood why it is felt that only one side has the right to express its views and the other side, when expressing a different view, is attacked for its presumption in speaking up. It is not, moreover, the information that is questioned but the motives of the dissenters. Carey was attempting to review one aspect of the controversy, which he had every right to do.

Anderson originally claimed that the crash occurred near Magdalena, but as the story evolved, the site was changed to Horse Springs. No firsthand witnesses from either location have been found to corroborate Anderson's story.

Friedman makes much of Anderson's high school transcript. When we learned in 1991 that Winfred Buskirk had taught at the Albuquerque High School, we believed that a connection could be made. Buskirk, who had become interested in the story (not surprisingly, since Anderson had identified him as the leader of the archaeological team which had come upon the crash site), assisted in a review of the high school records, from which he learned that Anderson had taken the anthropology course. Since only a single section of it existed and only one individual taught it, that meant, quite simply, that Anderson had taken the class from Buskirk.

When we said that Anderson had taken the anthropology class from Buskirk, Friedman claimed that Anderson couldn't remember what high school he had attended. We then commenced a search of the high school yearbooks. We located a picture in the French Club section proving that Anderson had attended AHS.

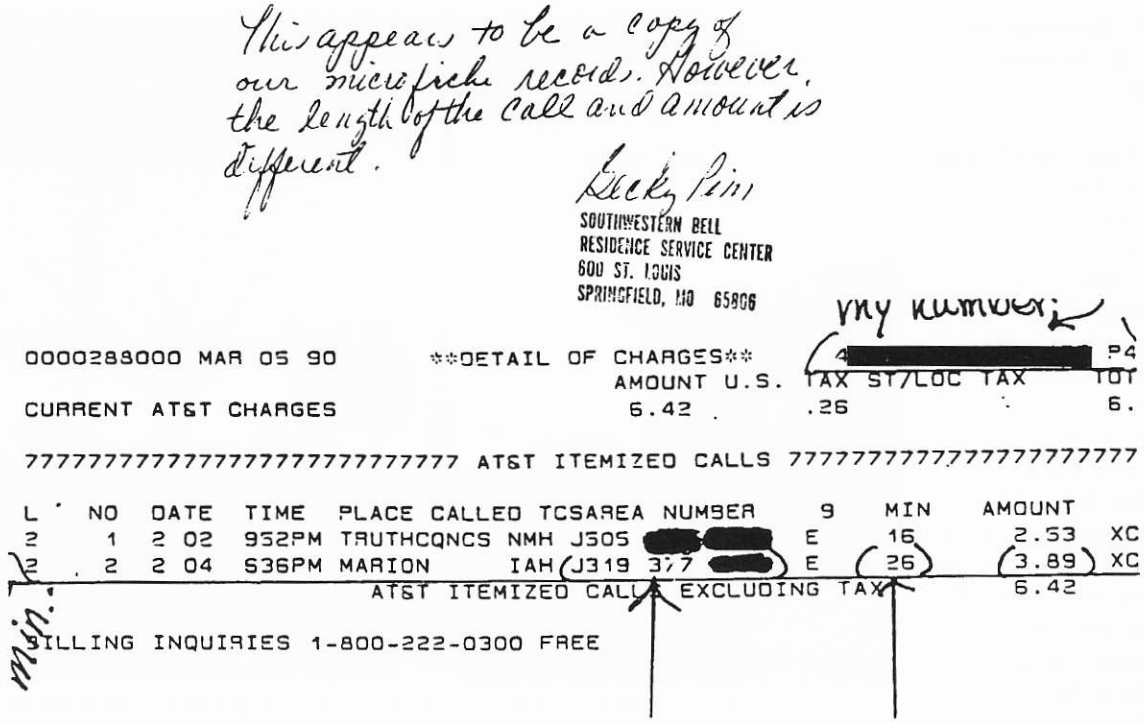
A reasonable standard does not call for us to put Anderson into the classroom with Buskirk but simply to place him in the same school at the same time. We have succeeded in doing so. We have also succeeded, to our satisfaction, in putting him into the classroom with Buskirk.

The dilemma here is that Buskirk said Anderson took the class and Anderson denies it. One of them is wrong. How can we find out which one it is? Have Anderson ask the current AHS principal to review the record and issue a statement about what course Anderson took. Simple and easy—if Anderson will cooperate. He, however, will not cooperate. Friedman says that Anderson has provided a transcript which we all now have seen. It is not an official document; it has no certification, and it could have easily been altered.

Why do we not accept it as evidence? Anderson presented another document, said to be his phone bill, indicating a 26-minute phone call to Randle. Since Randle's tape of the conversation lasts more than 50 minutes (which Friedman concedes in his response), how do we get around this discrepancy? Obviously the phone bill is doctored (a spokeswoman for Southwestern Bell confirms that the company's record of the length of that phone call is different from that provided on what Anderson represents as his bill), and Friedman, who has known about this for months, has yet to explain it. Does this not also help us establish that not everything Anderson says reflects reality?

Anderson claims to be a member of the Navy's elite SEALs, but a check with various SEAL teams and with the SEAL museum has not verified this assertion. (Yes, we understand that Anderson supposedly was a SEAL in the mid-1960s, but the group is so small that such a check would have verified his affiliation. In fact, the persons we spoke with suggested that Anderson was another "wanna be," meaning he wasn't a SEAL but wished he were.) Again, Anderson could resolve this by telling us his class number and the name of the SEAL team to which he belonged.

We have provided Friedman with a long list of anthropologists who were working on the Plains and near the Plains in the summer of 1947. Herbert Dick was at Bat Cave on the southeastern edge of the Plains. He arrived in the middle of July. According to the diary Anderson submitted, the recovery was still in progress; yet Dick saw nothing, and the area ranchers, whom Dick knew well, never mentioned a crash to him. This is in stark contrast to Mac Brazel's


This appears to be a copy of our microfiche record. However, the length of the call and amount is different.
Lucky Lim
SOUTHWESTERN BELL
RESIDENCE SERVICE CENTER
600 ST. LOUIS
SPRINGFIELD, MO 65806
my number
0000288000 MAR 05 90 **DETAIL OF CHARGES**
AMOUNT U.S. TAX ST/LOC TAX TOT
CURRENT AT&T CHARGES 6.42 .26 6.
77777777777777777777777777 AT&T ITEMIZED CALLS 77777777777777777777
L NO DATE TIME PLACE CALLED TCSAREA NUMBER 9 MIN AMOUNT
2 1 2 02 952PM TRUTHCONCS NMH J505 E 16 2.53 XC
2 2 2 04 536PM MARION IAH (J319 377 E 26 3.89 XC
AT&T ITEMIZED CALLS EXCLUDING TAX 6.42
BILLING INQUIRIES 1-800-222-0300 FREE
min.

Anderson's doctored phone bill. A Southwestern Bell representative confirmed that the 26-minute figure is fictitious.

neighbors, who had seen debris and who knew that something had happened.

Robert Drake rode back to Albuquerque with Wesley Hurt, Dan McKnight, and Albert Dittert. None remembers discussing a crash with Drake, even though Drake says it was the subject of conversation for the entire car ride. Now Drake says the other three knew nothing about it and they didn't talk about it.

Another archaeologist who heard nothing about the crash is Frank Hibben, who was at Chaco Canyon, about 100 miles away, but he was also head of the anthropology department at the University of New Mexico, the school with which Buskirk was affiliated (not the University of Pennsylvania, as Anderson suggested). Drake claims that Hibben's students at Chaco knew of the event, but all we have contacted deny it. E. B. Danson was working the Plains that summer but heard nothing. Long-time residents of the area, such as Dave Farr, who owns the ranch where Anderson said the craft crashed, has talked with 30 Horse Springs residents, none of whom remember anything. In Anderson's version of events, the military blocked the highway and landed twin-engine cargo planes on it. Surely *someone* would have recalled such dramatic events in a sleepy backwater.

Incidentally, we could produce a number of articles, written in 1948 and 1949, that show Drake was on the Plains not in the summer of 1947 but in October 1946. There seems little point in doing so, however, because he has modified his story significantly now and must be considered a contaminated source.

If the archaeologists haven't "remained mum," where is their testimony? The best we can come up with is a dying cancer patient's testimony. She told a nurse a story similar to Barnett's, but we don't have a name or a location. The nurse thought the patient had said Mexico, not New Mexico. This hardly amounts, it hardly need be said, to verification of Anderson's claim.

Can we prove that Anderson read *The Roswell Incident* before he talked with Friedman? Thanks to Don Berliner, we can answer that question in the affirmative. In Friedman's first interview with Anderson, conducted on February 16, 1990, Anderson describes the location of the crash and the archaeologists. He tells Friedman that the archaeologists had buried some of the debris at "site 1 or 1A." These are the designators appearing on the map printed in the book. Wesley Hurt had invented them, using them to identify "blow-out sites" (archaeologically interesting sites uncovered by the wind) on the Plains. If, for some bizarre reason, Anderson had been using the map from *American Antiquity*, the only other place it was ever published, he would have known that those sites were not cliff dwellings as he claimed. Therefore he had to have been reading *The Roswell Incident*; he could have gained that knowledge no other way.

Friedman makes much of Anderson's description of a red-haired officer and a black sergeant who threatened the Anderson family. Glenn Dennis, the Roswell mortician, made a similar claim to Friedman, according to Friedman, just weeks before Anderson mentioned them. The problem here is that we know Friedman had sent Anderson a pack of information before Friedman interviewed him. We know

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PRESENT AT THE ABDUCTION

BY KEITH BASTERFIELD

Keith Basterfield, a frequent contributor to *IUR*, is research officer for UFO Research Australia (Box 2435, Cairns, Queensland 4870, Australia).

In a letter published in the recent issue (Volume 3) of *Journal of UFO Studies*, David M. Jacobs remarks that "in the abduction phenomenon abductees are never physically in place when they have an abduction experience.... Researchers have not collected a single case of an abduction in which the victim was actually in a normal location while the abduction was occurring." In what follows I wish to present a 1972-73 Australian episode which has been in the literature since that date and which appears to negate Jacobs' observation.

Details concerning this case have appeared in England's *Flying Saucer Review* ("UFOs Over the Mooraduc Road," *FSR* 18[6]:3-5, and "Maureen Puddy's Third Encounter," *FSR* 24[3]: 14-15). It also was featured as case number 209 in Thomas E. Bullard's *UFO Abductions: The Measure of a Mystery* (1987).

It is an especially intriguing case given the details of a succession of escalating encounters climaxing with a most dramatic abduction, not to mention the fact that it occurred two decades ago. I draw my notes from two Melbourne researchers who kept me in day-to-day contact with their investigations. Thus I wish to thank Gary Little and Bill Stapleton for a copy of their case notes and interview tapes made at the time of the events.

THE EVENT

It all started on July 3, 1972, when 37-year-old housewife Maureen Puddy, then of Rye, Victoria, was driving near the railway crossing on the Mooraduc Road, between Frankston and Dromana, approximately 60 km southeast of Melbourne, Victoria.

At 9:15 p.m. Mrs. Puddy was on her way home in a 1963 Holden station wagon from a visit with her son who was in hospital in a southern suburb of Melbourne. Just after passing over the railway crossing, she saw a blue light illuminating the road. Thinking at first that the light was coming from a helicopter similar to the one that had taken her son to the hospital, she took little notice, even though later she recalled hearing no noise at all.

Then, on further reflection, she realized that the object was flying too low for a normal helicopter. Unnerved, she accelerated and tried to get out of the light, but she was unable to do so. Now she decided that perhaps the pilot (of what she still assumed to be a helicopter) was trying to get her attention, so she slowed down. The light slowed down with her.

This time she stopped the car, something she would not normally do on such an isolated stretch of road devoid of streetlights. Shielding her eyes against the light, she looked up to see an unusual object. It was shaped like two saucers lip to lip. It appeared stationary, some 20 to 30 m behind the car, at an angular elevation of 45 degrees, some 20 to 30 m above the ground. The road at this point is about 8 m wide, and the object appeared four to five times wider than this, and some five to six m in height.

Puddy could detect no seams, windows, aerials, or protuberances of any kind. A silver-blue, iridescent light radiated from it—the light that was illuminating the road. A low humming noise, which Puddy likened to a moving elevator, sounded.

By now thoroughly frightened, she got back into her car and drove away at high speed. From her spot in the moving vehicle, she noted that the object was visible out of the right-hand-side (driver's) window and that when she leaned forward and looked out of the top of the wind screen, the object appeared to be keeping station over her vehicle. This pursuit continued for 13 km. Then the object moved backwards, there was a streak of light, and it was gone.

Puddy drove to the nearby Rosebud police station and reported the event. The next day she telephoned the Royal Australian Air Force (RAAF). Soon afterwards it sent her a form which she completed and returned.

A SEQUEL

She visited her son in hospital every Monday, Wednesday, and Friday (July 3 was a Monday) until Monday, July 24. On that date, owing to a petrol-supply strike, she decided to go that week on Tuesday and Thursday.

So on the 24th she remained at home with her husband

and daughter. It was to prove an eventful day. At approximately 8 p.m. she thought she heard someone calling her name: "Maureen." When she asked them about it, her husband and daughter said they had heard nothing. She went outside but found no source for the voice.

At 11:30 she retired to bed, but all through the night the voice continued to speak her name. Was it coming from her daughter? It wasn't. Was it an old lady who lived down the road? Puddy stepped outside, but no one was there. Finally she decided the voice was inside her head. Yet it had all the qualities of a human voice.

The next night, the 25th, Puddy was again driving home alone from the hospital, when at the same location and the same time another incident took place.

The second encounter

At the crossing she stopped her car to let a man, leading a cow, cross the road. A few hundred meters further on, the road was lit up with a blue light.

"My God, it's back!" she thought. "I'm not stopping for anything." She shot away from the location.

Suddenly, however, the vehicle's engine cut out as if stopped by the switching off of the ignition key. Thinking that the engine had stalled, she turned the key, without effect. The car slowed down and halted all by itself at the side of the road. As it was slowing, Puddy turned the steering wheel, but that did not alter the direction in which the car was heading. Pumping the brake had no effect, nor did putting the gears through all their positions. Nonetheless the car's lights stayed on all the while.

The car came to a smooth halt. In fact, it felt as if the road were not under the vehicle at this stage. By this time she was terrified.

All of the normal sound "drained out of the air," and an eerie silence fell. She felt as if she were "sitting in a tube—a completely closed vacuum tube." Then she sensed the reception of audio transmissions which she could not understand.

"I don't understand," she thought, and suddenly the audio impressions were understandable. A voice spoke in "perfect English," actually "too perfect" like a "machine recording."

The voice, which seemed to be inside her head, "All your tests will be negative." After a two- or three-second pause, it went on, "Tell the media. Do not panic. We mean no harm." After a minute's silence it spoke this final message: "You now have control."

During this episode, which lasted perhaps a minute and a half, she had remained seated with her two hands clutching the steering wheel. She believed she could have moved if she wanted to, but she decided to remain still. As the audio impressions ended, the vehicle engine started itself; the blue light went out, and the object suddenly was gone. It had been visible, as on the earlier episode on the third, out of the top of the windscreen but was abruptly no longer there. This departure coincided with the approach of another road vehicle. Putting the car into gear, she headed straight for the Rosebud police station to report the event. The police took a statement again. At home she called the RAAF, and again it sent her another form to fill in. To my knowledge the RAAF did nothing else with the report.

The next day, after some uncertainty on the matter, she resolved to telephone three television stations. One subsequently interviewed her. Radio station 3 AW had her speak on an open-line program on which two other callers claimed they had seen something unusual in the area at the time.

The first of them, the wife of the man leading the cow, said her husband had observed a blue light but did not go back to take a look. The second callers were a couple who said they had seen a blue light in the sky.

The abduction

On or about February 22, 1973, Puddy again heard a voice calling her first name all night long. In the morning she felt an "eerie presence" around the house, and she "caught a message" which instructed her to "go back to the meeting place."

She telephoned Little and Stapleton, but neither answered his telephone, so she phoned the Victorian UFO Research Society, and two members agreed to meet her at the spot where her car had stopped of its own accord.

On the way alone to the spot, an entity suddenly appeared in the car's front passenger seat. Puddy almost crashed her car in surprise. The entity had long blond hair and wore a white ski suit. The suit was tucked in at the wrists and went over his feet. Abruptly the "man" disappeared.

When she arrived at the spot, she and the two investigators, Judith Magee and Paul Norman, sat in her car. Suddenly she saw the same man appear just outside the vehicle. Neither Magee nor Norman saw anything unusual. Puddy says that the man was beckoning to her to join him outside the car, but she refused to get out.

Suddenly, according to the others present, Puddy "fainted." She commenced a verbal account while in this state of apparent unconsciousness.

She related that she was in a round room somewhere. It was lit, but there was no visible source of illumination. This scene was indistinguishable from the consensus reality that we call "real life." The man appeared in the room, in which a mushroom-shaped object rose from the floor. This device was stemmed, with a broad domed top. There appeared to be an inner hemisphere, wobbling around, and it was covered with what looked like hieroglyphics.

The man directed her to describe what she was seeing, and she did so as Magee and Norman listened. She could see no doors or windows in this room, and this fact frightened her. She started to cry, then woke, still in the car, with tears in her eyes, and said she could not remember what had just occurred. The investigators filled her in on what had happened.

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IN DEFENSE OF MEMORY

BY LINDA KERTH

Linda Kerth works as a staff research associate at a cognitive neuropsychology laboratory in northern California. She has spent the last five years researching attentional mechanisms and the perception and organization of visual stimuli in both normal and brain-damaged patients. Her Ph.D. thesis, in progress, deals with pictorial memory and memory for real-world events, including the witnessing of UFOs.

This article is inspired by Barbara Becker's "The Invention of a Gulf Breeze UFO" in the March/April issue of *IUR*. I am not concerned here with Becker's comments concerning the Hufford witnesses or with any other aspect of the Gulf Breeze, Florida, sightings. I can, however, respond to certain of her remarks regarding the function of human memory because I feel that only part of the story has been told.

The visual "sensory register" Becker cites is referred to as an iconic memory in most cognitive psychology references. Icons are fragile memory traces which decay in 100-500 ms and are like an afterimage. Icons are probably transferred into some form of short-term visual memory store if further processed. Short-term memory (STM), often called "working memory," has been compared to information held on a computer screen or in the "buffer" which must be "saved" or transferred to a larger-capacity permanent storage disc. STM may last several minutes and is not so limited by *time*, as Becker states, as by *capacity*; STM can hold only about seven to nine "chunks" or integrated bits of information at one time.[1] For example, one can hold only about seven objects or words in mind before the image begins to break up, unless the words are strongly related, as in a sentence.

Not all memory is voluntary, as Becker implies. She states we use "different ways of storing information depending on how we want to keep it." Actually a large proportion of memory traces are laid down involuntarily, and it is almost certain that a good deal of information about peripheral details of an event are implicitly or unconsciously recorded.[12]

Becker states that "for anything to enter STM we must give it our attention or focus on it." This may be true, but an alternate "exhaustive processing" model suggests that all data are processed at a relatively deep level, with attentional mechanisms responsible only for selecting from this body of processed information what is to be placed into consciousness.[5] In other words, it's not that an event must attract our attention before it is deeply processed, rather that focal attention cannot be visually guided as it is without high-level analysis of unattended information.

Memory is not monolithic. Not all information is processed or stored in the same way. For example, recent research has provided strong evidence for two separate neural pathways which separately process semantic (verbal) and pictorial (visual) information.[9,14] In other words, strictly visual information, unless transformed into words, may *never* be accessible by words or by verbal interrogation. Visual information which is transformed into a verbal format may carry with it a higher potential for error due to cross-modality interference.

Becker cites early work by Elizabeth Loftus and others[7] on misleading postevent information, but she fails to mention that Loftus' work has been criticized because of the potential for cross-modality interference and other reasons such as lack of proper retrieval "environment" or cues. If the original information is visual (as it was with the automobile-pedestrian accident study), asking verbal questions later may actually introduce the very confusion one wishes to avoid, a kind of "entrapment" or "verbal overshadowing."[8,13] Due to the separate underlying neural pathways, as described above, the proper cues for eliciting accurate memory of a visual experience must also be *visual*, not verbal forced-choice questionnaires. Loftus actually hypothesized a form of retroactive interference, e.g., learning B after learning A interferes with recall of A.[2] Misleading postevent information has been found to be most influential when the witness has forgotten the original event anyway, and new information merely fills the void, a misinformation acceptance hypothesis.[3]

Becker acknowledges three stages of memory but states that "information must make it through each to become a part of memory." This was once held to be true, but research over the past two decades has shown that dissociations in function exist between iconic, STM, and long-term memory (LTM), and these dissociations indicate that a linear model does not explain the facts very well. Amnesiacs, for example, who show profound deficits in episodic or autobiographic memories (LTM), may function well on a short-term memory task (e.g., digit span). Other

neurologic patients who have difficulty with STM tasks may have intact personal or episodic memory. Because of many such dissociations in memory function, it is now believed that one memory system is not necessarily a prerequisite for another.[1,14]

The most intuitively obvious dissociation is that between verbal and visual functions, as noted above. Visual memory is known for its superiority, compared to verbal or semantic memory. It is far easier to recognize pictures of objects than to name or label those same objects, for example. In addition, pictorial memory has an almost inexhaustible capacity. Early experiments by Lionel Standing[16] have shown that one scene can be recognized from 10,000 or more newly presented scenes. In fact, in this series of tests, both experimenter and subjects were exhausted before the limits to visual recognition were reached. Because real-world events are primarily visual, it would follow that scenes and objects would be quickly processed and remembered.

Becker asserts that information in STM must be rehearsed to be retained, "a process of repeating or visualizing what is to be remembered." This may not be true for even ordinary visual events, but it is highly unlikely with profoundly novel or surprising visual scenes. Extraordinarily powerful memories of personally significant events have been termed "flashbulb" events, the main ingredient of which is a high level of surprise accompanied by emotional arousal.[4] The experience of seeing a UFO certainly must rank as a "10" on the scale of unusual events of a lifetime.

Flashbulb memories (FBs) are compared to photographs which indiscriminately preserve an entire brilliantly illuminated scene, and there is the feeling that the whole scene has been etched into the very tissues of the brain. FBs are associated with a chain of physiological responses which involve subcortical areas associated with emotional arousal, a release of adrenalin, and increased blood sugar levels, all of which have been shown to enhance visual memory.[5] FBs are considered to be almost total, indelible, permanent, and accurate.[4]

Immediately following the 1989 Loma Prieta earthquake in California, researchers surveyed memories of persons who directly experienced the quake. These subjects were questioned again one and a half years later, and memories for the circumstances surrounding the earthquake were essentially perfect (1.9 on a scale of 2). Even memories about events which were only heard about (such as the collapse of the Bay Bridge) were only slightly less accurate (1.5 on the same scale). High rates of accuracy of these memories were attributed to factors of high arousal, the uniqueness of the event, and personal significance to the individual.[10] There is certainly every reason to believe these same factors would apply to a UFO sighting.

Finally, Becker cites the work of Hermann Ebbinghaus, who tested his own memory in the laboratory over years of experimental sessions. That work consisted entirely of memorization of nonsense syllables such as "zat," "bok," or "sid," a task that has little to do with everyday episodic or autobiographical memory. The "forgetting curve" Ebbinghaus found in 1885 is *not* "still regarded as valid," as Becker claims, but was clearly attributable to retroactive inhibition—that is, interference in the recall of later-memorized lists caused by earlier-learned lists.[2,11] Ebbinghaus reportedly lost from 65 to 85 percent of his memory for nonsense syllables over 24 hours, but for a naive subject learning just one list, retention loss over the same period drops to about 20 percent. The important consequence of this is that the amount of forgetting *outside* the laboratory "is far less than had been assumed on the basis of the classical studies."[11, page 1107]

Larry Squire[15] studied LTM for the names of former one-season television shows which occurred over a period of one to 15 years ago. He found about 70 percent correct for the most recent five years, approximately 63 percent for six to 10 years ago, and 56 percent correct for the period 11–15 years ago. The chance level of response was calculated at 25 percent. Squire concluded that though considerable loss from memory occurs, a considerable amount of information also may persist for a lifetime.

He stated that "although rehearsal is certainly one mechanism for maintaining information in memory, it seems unlikely that information about failed one-season television programs was rehearsed to a signficant extent" up to 15 years after the programs appeared. Rather than rehearsal, he writes that in instances where retention is stable across 25 years or more, either information has a sufficient level of original learning or the material has a high degree of internal organization (a foreign language, for example).

Overall, human memory, though far from infallible, is not so bleak as Becker pictures it. Becker cites as factual references what are really only theories of memory function, and outdated theories at that. The point is that *no* theory is carved in stone; with the high quality and quantity of current research in the cognitive sciences, older theories and references are generally invalid. Deeper insights into memory, based on neurological research and more finely tuned conceptions of how memory works, are emerging from studies of both normals and the neurologically impaired.

If, in fact, we forgot 80 percent of everything we learned in a day's time, as Becker implies, we would qualify as neurologically impaired. We could not manage to survive at all in a world where we could not remember where we lived, who our mates and allies were, and where we stored our food supplies.

Notes

(1) Alan D. Baddeley, *Working Memory* (New York: Oxford University Press, 1986), or *Human Memory, Theory and Practice* (Boston: Allyn and Bacon, 1990); Alan D. Baddeley, "Implications of Neurological Evidence for Theo-

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NICAP AND LESSONS FROM THE PAST

BY RICHARD HALL

Richard Hall, an *IUR* contributing editor, was, in succession, secretary, assistant director, and acting director of the National Investigations Committee on Aerial Phenomena (NICAP) for 10 years, starting in 1958. NICAP's files are stored at CUFOS headquarters in Chicago. Hall's books include *The UFO Evidence* (1964) and *Uninvited Guests* (1988).

The wild and woolly state of current ufology, with bizarre alien encounters, abductions, and apparent genetic tampering among the *more* credible stories we have to mull over, reminds me of an earlier, equally critical period of UFO history. Becoming clearly apparent in the 1950s were reports of "humanoids," "little men," UFO "occupants" inside or outside craftlike objects, and sometimes totally apart from any craft. The reports were controversial, and ufologists debated their significance. The Aerial Phenomena Research Organization (APRO) had one approach; NICAP had another.

In his article "What Do Sightings Mean?" (*IUR*, January/February) my friend and colleague David M. Jacobs presents a somewhat incomplete and distorted picture of NICAP in those years. This picture, none too surprisingly, reflects the APRO viewpoint. Dr. Jacobs was, after all, an APRO consultant. I admire Jacobs' work and particularly commend his new book *Secret Life* to readers. But for a more complete and, I would say, accurate picture of NICAP I feel compelled to give the rest of the story as I lived it and perceived it. There are some important lessons to be learned from the study of history.

Jacobs makes two allegations I wish to dispute:

(1) NICAP "preferred high-level sightings" as somehow more credible than the low-level ones, and

(2) that "As late as 1969 NICAP could still pose the question 'Are There UFO Occupants?' Eventually the number of cases grew too large to ignore, and NICAP accepted these reports as genuine."

The second allegation did not surprise me because there is at least some basis for believing that NICAP shied away from humanoid reports (actually we shied away from *publicity* and *controversy* about them while quietly investigating them). But the first allegation was totally puzzling to me. Knowing that it simply was untrue, I dug out my files of NICAP publications for the 1960–69 period and immediately found numerous "low altitude" sighting reports and landing cases, including detailed coverage of the April 24, 1964, Socorro, New Mexico, landing, physical-trace, and humanoid-occupant case. See, for example, *NICAP Special Bulletin*, October 1960, for a report on the low-altitude UFO encounter by California State Police near Red Bluff on August 13, 1960. In this case a UFO "approached the police car, one of its red lights sweeping the ground like a searchlight." See *U.F.O. Investigator*, December/January 1960/1961, for several low-level sightings and September/October 1964 for a New Jersey landing and physical-trace case.

"Cynical jokes" that may have been circulating at the time notwithstanding about NICAP's alleged propensity for preferring the "ideal headline" of "Engineer Sees Light in Sky," jokes do not necessarily constitute accurate history. No doubt this was an APRO joke which stuck in Jacobs' memory as funny. (We had jokes about APRO too.) Nevertheless the record of the files is clear on this point: his depiction of NICAP's attitude toward low-level sightings is inaccurate.

HUMANOID REPORTS

As for humanoid reports, yes, we were cautious and conservative about them, a policy for which I have no apologies. To this day I have yet to see any published work that has made sense out of the wildly variable accounts, a taxonomy or theory that would justify taking any hard and fast position on the ultimate nature, reality, or meaning of the reports. Our stance was that obviously something strange was being reported, but the stories were wild and woolly, highly controversial, and not exactly the topic to focus discussion on if you were trying to gain attention for UFOs among scientists, government officials, and other important people.

On the other hand, we fully understood our obligation to study these reports carefully and "scientifically" (if such was possible). In 1964 I defended our "conservative" policy in *The UFO Evidence* and reported three cases of humanoids being observed in (or on) UFOs—cases that I noted had withstood preliminary investigation and deserved "serious attention." In 1968 or 1969 we established a consulting panel of biological, physical, and behavioral

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LETTERS

ON THE CUFOS ROSWELL INVESTIGATION

To the editor:

As professional investigators we are modestly proud of the growing list of accomplishments we have achieved during these past three years. Our independent inquiry into the Roswell case has been both rewarding and frustrating—rewarding in that we have successfully advanced our project to near-breakthrough status with the discovery of many new firsthand witnesses; frustrating because all too often we have located key participants mere days after their passing.

Even though our present supporting-witness count surpasses 400, we deeply regret not having initiated our work years ago. Sad to say, crucial individuals were considered insignificant or were ignored by other researchers. Now it is too late.

All efforts to derail our book *UFO Crash at Roswell* (1991) failed, as have the pervasive attempts at character assassination and rumor-mongering. All the while we continue to explore every possible mundane solution to the 1947 crash. The truth has always been our major concern, and we defy anyone to prove otherwise.

All—we repeat, *all*—of the misplaced negative charges and blanket accusations against us have been misguided attempts to destroy our project and reputations. Each time we elected to respond, we have been able to demonstrate, relying solely on the facts, that our position and interpretation of the data are accurate. This is also confirmed by the vast bulk of eyewitness testimony.

Our priorities remain unchanged. We shall not address or respond to unethical, personal attacks from any quarter. Without exception these have lacked substance or foundation and have served only to obfuscate the real issues.

With complete confidence we stand by our investigation and continue to develop new leads and significant information almost daily. From the beginning our policy has been to allow the facts to direct our methodology and to let the results stand on their own merit.

Each of you is free to examine our research and judge for yourself. Our files, notes, and audio and video tapes are open to outside scrutiny at the CUFOS office in Chicago.

The search will continue—unabated.

Donald R. Schmitt and Kevin D. Randle,
CUFOS
Chicago, Illinois

THE TIMES OF JACQUES VALLEE

To the editor:

I have belatedly finished reading last year's November/December issue and this year's January/February *IUR*. Both were filled with thought-provoking articles and commentaries. Several individuals hit upon a point I would like to address.

Frankly, I am tired of Jacques Vallee devotees who contend that he is ufology's most original and profound thinker. At times he is interesting, but I have seen no evidence of profundity. More often his writings are vague, his proofs are inconclusive, and his methodology is flawed. An indiscriminate reader, eager to validate his own suppositions, might mistake Vallee's whims for deep thinking.

Back in the 1960s Vallee worked tirelessly at finding ways to make sense of UFO data. One of the fruits of his labor was a curious bloom called "The Law of the Times." I came across this "law" in Charles Bowen's collection *The Humanoids* (1969).

Essentially, in his contribution Vallee attempts to establish a pattern behind UFO landings. By grouping reports at the time of day of occurrence, he isolates the sightings into clusters. Landing frequency is found most intense around dusk, trickles to a near stop around 2 a.m., and re-emerges a bit around dawn. There is minimal activity during daylight hours. Vallee's initial remarks are sound when he claims that the hourly distribution of sightings "is clearly caused by the fact that the number of potential witnesses varies precisely according to this law."

This would have been a good place to stop speculating since it is where observational substantiation ends. Unfortunately, Vallee crosses the line when he suggests that the "activity of the objects may be constant throughout the night, while we observe only that portion of it which falls during the hours when we are awake." This is clearly a contradiction which cannot be supported by independent observation. Contactee claims notwithstanding, no one has been able to determine when or where a UFO will appear. Such an assumption undercuts whatever validity this "law" may have.

Of course it is possible that Vallee used the conditional "may be" because he knew the limits of this analysis and never intended his law to be anything more than a general guide. Nevertheless, by the time he writes *Dimensions* (1988), this fundamentally flawed mathematical model becomes an integral and vital part of Vallee's anti-ETH argument. Taking the UFOs-are-constant-over-time rule as a given, Vallee claims that over any 20-year period 3,000,000 landings must occur. This, he assures us, is an absurd total. Of course it is! He is consciously employing inflated numbers to buttress a weak argument. Clearly, if he did not use the above erroneous constant, the numbers would be drastically smaller. After all, these "Law of the Times" data could simply indicate that UFOs are more likely to land when there are specimens available to observe and collect.

Investigative unthoroughness, a quality Vallee is quick to attribute to all ufologists but himself, emerges in *Revelations* (1991). Sounding eerily like Philip J. Klass, Vallee quickly disposes of the Gulf Breeze sightings by assuring his readers that Ed Walters' cohort in crime has admitted his

part in faking the famous photos. Investigative thoroughness requires attention to both sides of the issue, especially if a charge of fakery is made. Rather than listening to serious Gulf Breeze proponents, Vallee simply slurs Bruce Maccabee's photoanalysis without providing a convincing counterargument against the pictures of identical UFOs taken by other witnesses or the stereo shots taken by Walters. Innuendo and hearsay have no place in scientific investigation.

I have no problem with any of Vallee's past or present hypotheses. None, however, are suited any better (or worse) to the data than the ETH. Perhaps what Vallee has done is to isolate a number of other phenomena that until now have been masked by the overall UFO picture. If so, then Vallee has contributed something profound to ufology. Otherwise I am inclined to think that he simply enjoys all the attention his "cutting edge" garners him, even though his speculations are far from conclusive or convincing. It is impossible to solve a mystery with a mystery.

Terry Endres
Cleves, Ohio

Ufology's crisis continued

To the editor:

As Barry Greenwood and Jerome Clark point out in their remarks on "Ufology in Crisis" (November/December 1991 *IUR*), today's UFO researchers face many problems. One of them is the raising of public consciousness.

We must encourage people to transcend the hypotheses advocated by many narrow-minded scientists concerning extraterrestrial intelligence. Also, instead of arguing with scientists outside the realm of ufology, we should create our own science, so to speak, and deposit a best-case scenario in the laps of all skeptics for them to digest or discredit.

This means, however, that we must create a single, persuasive theory which the majority of the UFO community accepts. The public is overwhelmed not merely with the *content* of the theories themselves but with their sheer number. It is no wonder the public is unaware, the scientists laugh, and the government . . . well, the government waits.

Once a best-case scenario (single theory) is developed, UFO researchers must come to understand *how* the public thinks so that they communicate their conclusions effectively. Though the human cognitive structure is complex and individuals are unique in their desire for knowledge as well as capacity to understand, I believe "relevance" in its many forms is a key to communicating the extraordinary content of the UFO phenomenon.

Human beings are limited in their ability to incorporate a piece of information into our cognitive structure. Though some information filters into our unconscious, to be processed later (in dream states, for instance), each piece of information must have some form of relevance to our current cognitive structure for it to become an eventual part of our belief system.

Anything outside this "window"—such as the UFO phenomenon—takes a tremendous amount of effort to digest and understand. We must find ways to show the public that the phenomenon is relevant to their lives.

To make something this extraordinary relevant will take, among other things, a single theory which can withstand the attacks to which it inevitably will be subjected. If such a theory can be formulated, even though it may not prove extraterrestrial intelligence is here, it nevertheless should provide some answers which I am willing to bet would be exciting and whose relevance to the individual could be demonstrated.

Donald C. Senges III
Syracuse, New York

Russian ufology after Communism

To the editor:

I am happy to inform my colleagues that in the past few months my Russian Ufology Research Center has greatly expanded its ties with Russian and the Commonwealth ufologists.

Almost daily I receive mail from all over Russia and from republics of the former USSR. And, of course, various reports, data, and results of the research undertaken by ufologists; of expeditions to the sites of alleged sightings; of the Soviet state's interest in UFO phenomena; and possible recoveries of UFOs.

Reports come from as far away as Dalnegorsk, Vladivostok, and Karaganda and as close as Moscow, Yaroslavl, and Odessa. Russian and the Commonwealth ufologists, determined to carry on research regardless of difficulties and lack of tools, stubbornly continue their expeditions, publications, and study of the phenomenon. They invite me to join them in their expeditions to the Sino-Russian borders, to the taiga region, to the deserts of Kazakhstan. They brave the incredible heights of the Tien Shan mountains, the freezing Siberian winters, the ruthless desert heat. They ask me to give regards to their American colleagues, and I do so with this letter.

Any serious American ufologist who is planning to go to Russia and would like to appear on Russian TV's program *UFOs: An Unannounced Visit* should contact the Research Center. Mr. Myagchenkov, producer of the program, would be interested in meeting American ufologists and possibly interviewing them for a live television broadcast all over Russia. The Research Center has most of the books published recently in the USSR, Russia, and the Commonwealth on the subject of ufology. I receive most of the publications (newspapers, magazines) of Russian and the Commonwealth ufologists. Some of my articles, previously published in the West, are being reprinted in such publications. I am trying to put Russian and American ufologists in touch with each other.

Among prominent Russian and the Commonwealth

ufologists who are exchanging information, views, publications, and reports with the Center, I would like to name Mr. Y. Smirnov (Yaroslavl), Mr. A. Rempel (Vladivostok), Mr. S. Gorshenin (Karaganda), Mr. Ajaja (Moscow), Mr. Yeltsin (Bishkek; no relation to Boris Yeltsin), Dr. Kovshun (Odessa), Mr. Silanov (Voronezh), and many others.

The Center will continue research of Russian and the Commonwealth ufology and will try to help Western ufologists to establish ties with their colleagues in Russia and the former Soviet republics. There will be publications of reviews of books that have been sent to the Center, and most interesting and important information sent to the Center will be published, too.

I thank all those who sent inquiries to the Center and will try to help in obtaining relevant information and answers.

Russian ufology is entering a fascinating age, an age of freedom, an age of unrestricted research. That is why such information as the Academician Sochevanov's report of a crashed UFO, as Soviet research of psychological warfare and weaponry, as reports of the military sightings of UFOs, as UFO-aircraft interaction over Siberia, and much more is now available and finds its way to the Center. I was proud to have been given the Phobos II photograph by Marina Popovich; I was honored to add to the Center's library the recently published report of the SAKKUFON expedition to the Tien Shan mountains, and a published work of an Odessa ufologist dealing with the history of Russian and Asian sightings.

Paul Stonehill
Director, Russian Ufology Research Center
5700 Etiwanda Avenue
Tarzana, California 91356

Physical and spiritual evidence

To the editor:

In the January/February issue of *IUR* Keith Basterfield expressed the hope that his article on "implants" might stimulate further research. My bias is that the research will yield similar results to other areas of UFO activity: physical, biological, psychosocial, and spiritual evidence of contact with ETI or extradimensional (ED) entities. In other words, the evidence for implants will be almost—but not quite—sufficient to convince most UFO researchers.

I experienced excitement when I first learned that UFO witnesses were describing implant scenarios. For example, in 1967, I provided hypnotic sessions to a university student who described a UFO abduction, with her boyfriend, while they were at a lover's lane area outside Laramie, Wyoming. During the session she sketched the "implant" that she assumed to be placed in her skull by a strange reptilian-looking creature with big eyes. I asked her if she were willing to seek her mother's permission for an X-ray. She was; her mother was not.

Over the years I have become less excited about physical evidence, because I believe that we shall never accumulate enough physical evidence to "convince" ourselves of what we know is happening: gradual awareness of ET/ED interaction.

I believe also that the biological evidence (abductions, genetic programming, and so on) will be insufficient; the psychological and social evidence will be insufficient. For example, if I claim that I started playing organized basketball when I was 10 years old and played for 50 years, most persons will believe me. If I claim that in 1940, when I was 10 years old, I had an abduction and an on-board experience with an alien being, I am less likely to be believed.

Yet my childhood memory of bloody nose, clogged right nostril, and recurring nightmare of a "man" are reminders to me of what I believe to be an implant experience. While I am willing to undergo any kind of (paid) medical examination, I am not optimistic about finding evidence that will be convincing to others. (Today I seek "spiritual" evidence.)

Thus, like many UFO contactees, I am tolerant of the current focus on UFO abductions, as we were tolerant of the focus on landing traces, and before that on lights in the sky. We believe that someday it will be okay to focus on channeling activities and interaction with ET/ED and humankind. We shall see.

R. Leo Sprinkle, Ph.D.
Laramie, Wyoming

Cattle mutilations and UFOs

To the editor:

I have always looked forward to your well-written editorials and your intelligent remarks on many controversial topics. This time, however, you have slid off that lofty pedestal and fallen face-forward into the mud. Your "Mutilated Reality" piece ("Editorial," January/February *IUR*) clearly demonstrates lack of interest and apparent contempt for the nagging cattle-mutilation question. Many hard data with high degrees of strangeness support the occurrence of these events, with strikingly similar features, in several countries. I agree that "700,000" is an inflated figure, but there are certainly hundreds of good cases to investigate.

Let's review some facts:

Microscopic examinations reveal the effects of high heat (350 degrees plus) damage with the precision of lasers but without the carbon residue lasers create. Efforts to precisely locate these effects have failed. Blood vessels often stand open like hollow tubes, emptied of their blood but without vascular collapse. (Try to fake that!) Whole cows are found drained of blood with hardly a drop on the ground. There is no known cause of death (no stab or bullet wounds, for example), and the carcasses have often been dropped from a considerable height. Two bulls (one near here) were found upside-down with their horns jammed into the ground. In a local case a cow was pierced by a fencepost as it fell from above. And there are never any

tracks of any people, vehicles, or equipment around these bodies.

Even though these bodies are often found in remote areas outside locked gates, predators such as coyotes and buzzards have been observed circling at a distance and avoiding the remains. Even maggots have refused to consume the leftovers in some cases. A local woman told me in amazement how she watched crows refusing to peck at a recently mutilated cow. Do cult groups teach wildlife how to behave?

Why am I so adamant about the importance of these mutilated animals? Because we are finding here in Missouri what others have documented across the nation. A recent three-month wave of decent UFO sightings from eastern Oklahoma to southern Missouri has brought with it a seemingly separate but corresponding wave of mutilation reports from ranchers who couldn't care less about any UFO activity. But many do admit privately to seeing odd, erratically moving orange lights which have hovered low over their pastures before zipping away.

Our MUFON investigators are finding, photographing, and retrieving tissues samples from animals with those same bloodless, surgically precise cuts that you term "mythical." I have touched the plasticlike cauterized edge of the mutilated tissue. This is not folklore or legend; this is real and can be studied scientifically, if anyone cares to do so.

Neither UFO sightings nor animal mutilations are a regular, ongoing occurrence in our area. But in the history of southwest Missouri, when such events have been reported, they have been reported simultaneously and independently, along with other reports of odd "silver-suited children." One rancher and his son observed a glowing, four-foot "child" in "tin foil" on their property after several horses were mutilated. Recently a report surfaced from years ago during a wave of sightings of four "children wrapped in aluminum" crossing the road in front of the witnesses' car. Nine years ago during another rash of sightings a couple watched two silver-suited, four-foot beings levitate a black cow and take it with them; the black cow was verified as missing later that day. Using hypnosis, I worked with a local woman who has never read any UFO materials. She recalled observing a calf's being levitated by a beam of light into a hovering UFO. Like it or not, there *are* distinct correlations.

Why do you claim that the evidence is only legendary or "mythical" when Dr. John Altshuler, a respected doctor of pathology and hematology, is running proper tests on mutilated tissue and finding astounding results? Before you attempt to dismiss Dr. Altshuler as some half-baked sidekick of Linda Howe's, you had better be aware of other independent laboratory studies such as the February 22, 1991, analysis by the Veterinary Diagnostic Laboratory of Oregon State University; this analysis concluded that the strange serrated edge of the mutilator's cut is a "heat-induced incision."

If there is a "dark side" to ufology, I would rather search for the truth about it than ignore it out of uneasiness. I do believe that true science should be the investigation of the unexplained, not the explanation of the uninvestigated.

John S. Carpenter
Springfield, Missouri

Glass house

To the editor:

I am all in favor of pointed criticism of ufology's failings, which are many, but as I read Mahlon W. Wagner's "What Can Ufologists Learn from Parapsychology?" (September/October 1991 *IUR*), I found myself wondering, what can ufologists learn from Mahlon W. Wagner? The answer: not much.

Wagner deems it a figment of ufologists' imaginations that scientists have failed to grant UFO data a fair hearing. Any knowledgeable UFO student can cite numerous examples. Here are three of the best-known.

(1) The Condon Committee scandal—which grew out of what was supposed to be *the* major scientific investigation of unidentified flying objects—is an episode of scientific irresponsibility so egregious as to embarrass even debunkers. Here the conclusions were arrived at before the study began, and at the end of it, when numerous cases remained unexplained and others unconvincingly accounted for, Condon simply pretended they did not exist as he urged scientists to dispatch the subject into the memory hole as quickly as possible. At the time Condon's unscientific approach was widely reported (in the mass-circulation *Look* and elsewhere), and the Committee investigation's shortcomings were devastatingly exposed (by David R. Saunders and James E. McDonald, among others), but none of this prevented the National Academy of Sciences from giving the Committee's final report its unqualified endorsement.

(2) When Battelle Memorial Institute scientists were distressed by the clearly pro-UFO conclusions Project Blue Book statistics brought them to, they manipulated the data to come to desired anti-UFO conclusions. Allen Hynek called Battelle's actions (which formed the basis of *Project Blue Book Special Report 14*) "utterly incredible." For a full examination, see Bruce Maccabee's two-part series in the old *Journal of UFO Studies*, issues 1 and 3, as well as pages 272–78 of *The Hynek UFO Report* (1977) or the relevant entry (pages 276–80) of Jerome Clark's recently published *The Emergence of a Phenomenon*.

(3) The late Donald H. Menzel, in his lifetime one of this nation's most respected astronomers, managed to forget he was a scientist every time he addressed the UFO issue, which was frequently. To explain away cases, he resorted to distortion and invention, as Bruce Maccabee, Brad Sparks, and others have shown via citation of chapter and verse. Hynek had Menzel and Condon in mind when he wrote, "Science is not always what scientists do."

"It has been reported," Wagner writes, "that even

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BARNETT—*continued from page 5*

would have had to discover the crash and the bodies on the morning of the third—when, the diary attests, he was in his office. The diary leaves us really with a single date: the eighth.

Yet the July 8 entry says Barnett was in Pie Town, about as far west of Socorro as Corona is to the east. Barnett returned to Socorro about 8:30 that night. He certainly had the time to make the drive if—as we suggested in our book—he had been in Corona.

But a careful study of the diary shows that in 1947 Barnett did not work in Lincoln County, where the Brazel ranch was situated. Indications are that he worked north of Socorro, and even to the northeast, but not very far, remaining in Socorro County. Though both Danley and Maltais told us that Barnett sometimes worked in Lincoln County, we found no corroboration in the Barnett diary.

Moreover, study of road maps from the period shows no easy way to get from Socorro to Corona.

The conclusions to be drawn are simple. Either Barnett was on the Foster (Brazel) ranch when he found the crashed saucer, or he saw nothing at all. During our investigation we found nothing to suggest that Barnett was a practical joker or that he told tall tales. Nothing in his background suggests he would have made up such a story. In fact, he told neighbor Harold Baca that he was convinced his throat cancer was a result of his having breathed irradiated air while at the crash site. Certainly this does not sound like the sort of detail a man would invent.

Unfortunately, nothing else supports the Barnett story. If we move him to plug him into our reconstruction of the Roswell event, we are required to reject certain evidence. He clearly told several persons, including Knight, Maltais, Danley, and Baca, that he was west of Magdalena. (Some critics have accused us of saying these individuals lied about Barnett's testimony. In fact, we said no such thing. We have no reason to doubt the honesty of these informants.) The diary provides no support either for our version or, for that matter, for the Barnett report itself. We can only conclude that Barnett was *not* on the Brazel ranch.

At the same time no good evidence supports the contention that a UFO crashed on the Plains of San Agustin. No firsthand witnesses confirm the report. With no additional information, with no corroboration, we are forced to reject the story. We must conclude that Barnett saw nothing on the Plains. The diary, with no mention of a crash, with no mention of Barnett's being upset or agitated, and with no mention of anything out of the ordinary, destroys the plausibility of the Plains event.

THE IRRELEVANCE OF BARNETT

While Brazel's neighbors knew something had happened, the ranchers on the Plains insist no crash occurred in their area in July 1947. Near Corona such firsthand witnesses as Loretta Proctor, Tommy Tyree, Bud Payne, and Sally Tatalini saw either debris or the military recovery team. No such witnesses can be found on the Plains. While there are those such as Leonard Porter, Bill Jenkins, Marian Strickland, and Juanita Sultemier who have direct knowledge of the events near Roswell, there are no such individuals on the Plains. The best that can be said is that John Foard heard at some time that there was a crash; but he is quick to point out that his knowledge is secondhand, that he does not recall where he heard it, from whom, or even when. It could easily have been a result of *The Rosweli Incident*; if so, it does not corroborate the claims made on the Plains.

The Barnett story became important early in the investigation because Moore and Stanton T. Friedman could find no other story that spoke of the recovery of an alien flight crew. The documentation was weak (Barnett died in 1969, his wife Ruth in 1977; neither was ever interviewed directly), but it was all Moore and Friedman had. We can understand why they used it. In a similar circumstance we would have used it, too, and in fact we did in our book. But now, with no additional corroboration from any *firsthand* source, with no supporting documentation, with no evidence of any kind, we must conclude that Barnett was not a participant in the Roswell incident.

But in eliminating Barnett, we do not weaken our case. We now have enough witnesses to the bodies at Corona that Barnett's testimony has lost its importance. Actually, it now only confuses the issue, drawing investigators' attention away from the Roswell sites and moving it to the Plains, where nothing that need concern UFO investigators happened in July 1947. ✦

ARCHAEOLOGISTS—*continued from page 12*

this because Friedman and Anderson discuss that package during Friedman's first interview with Anderson (Anderson claims he hadn't read the material). The questions that need to be addressed are these: When did Friedman send the information, and what was in it? Could Friedman have contaminated Anderson before any of us had an opportunity to speak with him? Could that be the source of the amazing coincidence between Dennis' story and Anderson's? How do we know, and can we ever find out?

Berliner says that when he interviewed Bill Brazel about Capt. Armstrong (the name Anderson gives to the nasty red-haired officer), Brazel told him Armstrong had been accompanied by a black NCO. Both of us were at that interview, and Brazel, we can testify, said nothing of the sort. We spoke with Brazel a week after Berliner made his claim, and Brazel stated no black man had been among the military men who came to his ranch. He was certain of this.

We dismiss Anderson's testimony because it is riddled with inconsistencies. It is, moreover, in direct conflict with the few documents that do exist, and it also conflicts with the testimony of his former wife, Dr. Buskirk, the University of Pennsylvania, and so on. It should also be pointed out that Anderson's brother Jack does not corroborate the story.

Without logical and convincing explanations for these problems, we must reject the Anderson story. No other rational option is available. ✦

ABDUCTION—*continued from page 14*

ANOTHER EVENT

About a week later she was driving with her son, who was sitting in the front passenger seat. All of a sudden the same man appeared between them. Outside it was raining, and visibility was poor; yet while the man was there, the scene in front of the car cleared abnormally, and Puddy could see for kilometers. The moment the man disappeared, the rain and clouds came back.

COMMENT

All who interviewed Maureen Puddy thought her to be a normal, healthy individual. The entire series of events perplexed her, and she got nothing but ridicule from persons for reporting the episodes. Still, no one could ever describe her as anything other than—in her words—"an average housewife." Ten years later, when I spoke with her, she insisted the experiences were "real."

What is significant is that two decades ago, before the subject of the abductions was known to any wide degree in Australia, a witness of impeccable character was apparently subjected to an escalating sequence of events terminating with an abduction, then a visitation a week later. During this abduction she never physically left the presence of UFO researchers who were sitting next to her.

Some may argue that this was not a "true" abduction. But it passes all of the four criteria of the CUFOS study definition of an abduction (*JUFOS* 3, page 64).We therefore have an excellent, albeit single, case which counters the assertions made by David Jacobs and quoted at the onset of this article. I would like to hear from readers who may know of other such cases. My address is Box 302, Modbury North, South Australia 5092, Australia. ✦

MEMORY—*continued from page 16*

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NICAP—*continued from page 17*

scientists to carefully and systematically review reported observations of humanoid occupants from the files we had been compiling. A preliminary report on the scientists' findings was made to our members (*U.F.O. Investigator*, September/October 1969).

In the article cited by Jacobs (its title "Are There UFO Occupants?"—quoted from our 1969 monograph *UFOs: A New Look* —was only rhetorical), we said:

"NICAP neither accepts nor rejects this type of report. NICAP does have the obligation, however, to investigate occupant reports as fully and carefully as possible, to assemble as much accurate, detailed information as it is possible to collect, and to review these cases with as much objectivity as would apply in reviewing reports of strictly airborne phenomena."

Anyone reading it will see that Jacobs' use of its headline out of context is seriously misleading. Though the article was published 23 years ago, it reports accurately that we had been investigating humanoid sightings for many years and that our field investigators were instructed to do so and had guidelines for that purpose. The article also prophetically notes the influence of the "urgency to 'accept' or 'reject'" that drives so much of ufology even today and is detrimental to careful research. Science requires a lot of suspended judgment, but all too often we get a rush to judgment instead.

A CONTINUING NEED FOR CAUTION

Our methods for studying humanoid reports were in the best tradition of science. We avoided polemics and instead proceeded to gather and study as much information as we could obtain about the humanoids. When we learned anything of substance or had worthwhile analysis to offer, we reported it. Our refusal to make humanoids the centerpiece of discussion offended some others who were more freewheeling in their approach and who had a different agenda.

When one thinks of the ufological mine field of today, the approach NICAP took would apply equally well to UFO-abduction reports, and even more so to the tales emanating from Nevada and New Mexico. Somewhere in all of this there probably are nuggets of truth. But it is essential that we apply suspended judgment and careful sifting and sorting (in other words, science). Freewheeling speculation is not science, and to focus attention on the wildest and most unsubstantiated stories not only is counterproductive but is guaranteed to make the subject appear to be a nonsense problem in the eyes of people who matter.

We have far too many would-be theorists whose egos allow them to think they can solve the whole thing by themselves, and far too few investigators and researchers who understand how empirical science works. Logic and scientific method are the cornerstones of knowledge. Those who would substitute yarn-swapping or mystical gibberish, and berate us for being "conservative," are responsible for the mess we are in today as we try to make sense out of subject matter that is already sufficiently unusual and bizarre even without their dubious contributions.

The lessons of history tell us that caution, true skepticism (not debunking), and careful science should be our watchwords. ✦

LETTERS—*continued from page 21*

Hynek in an interview before his death also recommended that magicians be included in UFO research." I cannot believe Hynek, a sensible man, ever uttered so fatuous a remark. What possible role, one asks, can magicians play in UFO research? One is reminded of the psychiatrist who, when interviewed in a poll the Gallup organization was taking to measure popular views of the near-death experience, ventured the helpful observation that "magicians can duplicate such things."

Finally, Wagner claims that ufologists "have adopted a 'siege mentality.'" Rubbish. No rational UFO proponent has ever proclaimed, for example, that if ufologists' views are not universally embraced, civilization itself will collapse. On the other hand, such prominent debunking crusaders as Paul Kurtz and James Oberg have asserted, with what one presumes were straight faces, that a society besieged by pro-UFO views, personalities, and organizations will disintegrate into unreason and fascism. If this isn't a siege mentality, I don't know what advanced paranoia—or unconstrained self-righteousness—is. If this isn't lunacy of a high order, I don't know what craziness—or out-of-control polemic—is.

Before Wagner throws stones at us, maybe he ought to pay attention to the condition of his own glass house.

Tom Brown
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